

# THE CHRISTIAN CENTURY

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In the best things, then, there can be no short cuts, no sudden leaps, no transcendental flights, no magical inheritance in vision. Long periods of gradual growth precede the harvest. Steady fulfilment of conditions--daily, hourly, detailed, faithful--can alone bring great hours of vision, and can alone make great hours of vision fruitful. The vision of the goal is inspiring, but it must not make us discontented with the road thereto. Dreaming of the goal is not attainment of it, nor is working oneself up to belief in a goal already attained. It is far safer for us to say with one of the world's best fighters, "I count not myself yet to have apprehended," than to sing with the modern religionist, "I've reached the land of corn and wine."--Henry Churchill King.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street

## The Christian Century

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# The Christian Century

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## EVENTS OF THE WEEK

Railroad officials openly charge that the big packing corporations for years have been cheating the railroads by misstating the character of the goods they were shipping and by shipping heavier packages than the bills of lading called for. They assert that the Glucose company also has taken advantage of them, thereby reducing its freight bills by thousands of dollars a year, and that other big shippers in the east are doing things that have helped to diminish the revenues which the railroads ought to have received.

### Railroads and Packers.

The Easter season in Springfield, Missouri, was marked by an outbreak of mob violence, followed by the reign of martial law. On Saturday night, April 14, a mob of several thousand persons demolished the sheriff's home, broke open the county jail and dragged forth three negroes. The struggling prisoners were taken to the public square and there hanged and their bodies burned. Charges are made that a little show of courage on the part of the sheriff in the beginning of the trouble would have scattered the mob. And the horror of the crime committed by lynchers is increased by the knowledge that two of the negroes were innocent men. So intense was the race feeling kindled by the riot that Gov. Folk hurried several companies of militia to Springfield to preserve order.

It might be expected that the conscience of men who had been engaged in an affair of that kind and had been guilty of shedding innocent blood would torment them. In order that the punishment of their crime should not be left entirely to their consciences, Gov. Folk has instructed one of the assistants to the attorney general to aid the state's attorney of that county in prosecuting the lynchers, and has offered a reward for evidence that will secure conviction. The governor has a great opportunity to show what his personal interest will accomplish in bringing to justice a band of men who went about their work with no attempt to conceal their identity. They relied upon the belief that no jury would convict them for what they were doing. Probably if they had picked out the right men to hang that would have been the case, but as it is the governor may be able to do something. He must realize, however, that it is a more difficult task than he undertook when he went after the hoodlums or the race tracks in St. Louis county.

Lynching is an exhibition of that popular distrust of regularly constituted authority which finds expression in the initiative and referendum. The argument for the latter is that legislative bodies cannot be trusted to perform their duty. The argument for the former is that judicial or executive officers cannot be trusted to enforce the laws.

Gov. Folk and other governors can do more to prevent lynching by securing

speedy trial of alleged criminals and pitiless punishment of those found guilty than by imprisonment of members of a mob, no matter how senseless or wicked the actions of the mob have been. So long as distrust smolders it is not unlikely that it will burst into flames of passion at any moment, undeterred by thoughts of possible consequences.

John Alexander Dowie has practically rejected a final proposition from the Voliva forces for the settlement of the Zion difficulties. For a time it seemed that

### John Alexander Dowie.

some compromise might be effected by which Dowie would be given a high sounding and empty ecclesiastical title in his Christian Catholic church, and perhaps a pension in some form; while the real power and control over the financial affairs would remain in the hands of the Voliva party. The proposal for some such a compromise was made by Attorney Jacob Newman and Deacon Barnes on behalf of the powers now in control in Zion City. It was in the nature of an ultimatum and represented the last concession that would be made to Dowie. It now becomes practically certain that the financial affairs of this religious community will be taken into the courts for settlement. Dowie's quiet arrival in Chicago came as an anti-climax to his spectacular return journey toward his colony by the lake side. He again shows the fighting spirit in the first hostile move from his camp to stop the publication of Leaves of Healing. But these legal moves without sputtering and vituperations seem to lack the fire and roar of a real Dowie onslaught.

Seven lives were lost in an explosion on the battleship Kearsage at Culebra island, off Porto Rico, Friday, April 13. The cause of the explosion is still a mystery.

### Explosion on the Kearsage.

The explosion occurred while powder charges were being stored away at the conclusion of target practice. It was one of those fatalities which have greater terror for sailors because of their obscure origin and apparent impossibility of prevention.

By a coincidence, which has a peculiar significance for sailors, the fatality occurred on a Friday and the 13th of the month, exactly like the Missouri disaster two years ago.

Tuskegee Institute, Booker Washington's school, held its annual exercises April 4th. Secretary Taft delivered an address, in which he said:

### Tuskegee Institute.

"Brought to this country against their will, for 250 years the negroes lived in slavery. Then a bloody four-years war was fought, resulting in their emancipation. Thereafter were adopted into the fundamental laws of the country three amendments intended to be a change for the negroes from a condition of mental servitude to that of full

enjoyments of rights of life, liberty and property, and protection from legislation which should exclude them from political power and influence by reason of their color or previous condition of servitude. The Thirteenth Amendment, which abolishes slavery, needs but little discussion. It gave to the negro the boon of freedom, but it left four or five million people, not 5 per cent of whom could read or write, and all of whom had been dependent upon others for what they ate and wore and did, and helpless as children they were, turned loose in the world. The Thirteenth Amendment has accomplished its purpose. The Fourteenth Amendment has secured to the negro the equal protection of the laws of the state in which he lives, and by due process of law try deprivation of his life, liberty or property is punished under state law. This amendment, second to his emancipation, has become the most important in his development. When the struggle of the negro in the decade following the war was going on, there was growing to manhood a leader of this people who saw more clearly than the rest of his race that the negro could be one of the greatest factors in the development of the whole South, if only he could be led into habits of industry and saving. If Hampton school had never done anything but graduate Booker T. Washington it would have justified its existence. He saw clearly that the only hope of his race was economic independence, and the project in his mind was the establishment of an institution in which there should be combined in proper proportion the mental education and the education of the hand. Booker T. Washington, with the 3,000 graduates of this institution who are now spreading the lessons which they have learned here among his people in all parts of the South, gloriously vindicate his marvelous foresight. He has put himself in a position where he may well preach an evangel and force the truth he utters by the work he has done."

Over a half-million acres of grazing land have been opened in Oklahoma.—

Grave charges are made against ex-Consul General Goodnow of

China and others.—Early in the summer two per cent bonds to raise Panama canal funds will be sold.—E. H. Harri-man was not re-elected chairman of the finance committee of the Illinois Central.—J. J. Hill will build a road from Winnipeg to Vancouver.—New York legislature passes a new insurance law, one effect being to invalidate all proxies secured to date.—A great sensation has been caused in Caracas by the announcement of the engagement of passage for Europe by all of Castro's "get rich quick crowd"; in fact, there is precipitate flight of all the friends of the former administration. It is rumored Castro may accompany his friends to Europe.—Mount Vesuvius has quieted down to almost its normal condition. The volcano is surrounded by a thick cloud of smoke, but ashes have ceased to fall.



## EDITORIAL

*In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY*

### WHO ARE CHRISTIANS?

The discussion of the question of Federation has brought to light some interesting expressions of opinion as to the essentials of the Christian position. There seem to be some among us who would be glad to assume the attitude of co-operation with other Christian bodies if they could be sure those other people were really Christians. We are glad to observe that the group of Disciples holding this rather curious position of hesitance and dissent is not numerous nor representative. But were they never so few and unimportant, the attitude is worth examination as a study in the extremes to which the attempt to apply a logical formula will sometimes carry one.

We believe we are safe in saying that the only test which is ever applied in these cases is the test of baptism by immersion. No doubt the brethren who contend against any affiliation with the "denominations," would hold that there are other questions of some importance in the Christian life; but these never seem to present any difficulties. It is generally assumed that a man believes in Christ before he is received into the church. Yet the assurance required of him on this point in many of our churches is by no means as definite and circumstantial as is that demanded regarding his baptism. It is always assumed that there must be true amendment of life, a genuine repentance before baptism can be worth anything. Yet it is not infrequently the case that the conduct of those who enter the church gives ground for grave apprehension that the repentance has been neither deep nor genuine. This is always, no doubt, a matter of regret. But if it were known that the baptism of the same person had been irregular, there would be instant clamor for investigation and remedy. The obvious conclusion from such cases is that a certain section of our people has a conscience much more sensitive on the subject of baptism by immersion than of either faith or penitence.

Christian baptism holds an important place in the plan of complete obedience to the commands of Christ and the program of the early church. It was a rite which was expressive of the union of the soul with the Master in his death, burial and resurrection. It was the outward sign of the inward grace of conversion. It ought not to be ignored or neglected. As possessing the value or open witness to Jesus it was enjoined by our Lord and practiced by the early church. But that it occupies the same relation to salvation which is held by faith and repentance could only be affirmed by one who had failed utterly to appreciate Jesus' vital discrimination between life itself and the forms in which it is accustomed to express itself. We believe that baptism by immersion is the most beautiful and significant manner in which the penitent believer can set before the world his union with Christ. But nothing in either the teachings of Jesus or his total attitude toward the profound truths of the spiritual life indicates that it held in his mind or in his plan a place of equal moment with the qualities of character on which he always laid stress as the characteristics of the children of God.

Moreover, as it relates to the loyalty

of those with whom we are called upon to have fellowship in Christian work, there is no question raised by any of them as to the duty of baptism, or their willingness to comply with what they regard as much as we as a command of Christ. The matter is one of definition. We believe that their view of baptism is wrong. We propose to convince them of their error if possible, and whenever occasion offers. But we are also aware that other definitions than our own may be held even on a subject which seems as clear to us as does this. If it were a case of stubborn rejection of the truth, our course would be clear. We could not tolerate for a moment the attitude of one who affirmed that he regarded faith in Jesus or the penitent life as a matter of indifference. There the issue would be clear. Nor are we called upon even to deal with the denial of the value or the obligation of baptism. It is rather with the definition of it. To something he calls baptism every member of any of the churches is ready to submit, has indeed already submitted. His rejection, as not being a Christian, could only rest on our refusal to him of the right of individual judgment and responsibility, the very basis of Protestantism.

Who then are Christians? The only possible answer that can be made in the light of New Testament teaching and that of the fathers of this movement for the restoration of primitive Christianity and Christian unity, is that those are Christians who accept the leadership and lordship of Jesus, and follow his teachings as fully as they understand them. To this description Jesus gave his seal of approval. No other possible position is tenable. Mr. Campbell held to this view in the face of earnest efforts to make him assume the legalistic position of resting salvation on baptism by immersion as an indispensable necessity. He held emphatically to the belief that immersion was the only legitimate meaning of the term and the practice of the early church. But he also saw that he could not be the keeper of any other man's conscience on the subject.

There are some of our brethren who are trying to make baptism by immersion a test of Christian character and standing as related to the recognition of our neighbors of other religious bodies as Christians. This we believe to be an impossible test. Baptism by immersion is not a saving ordinance, nor has it been held to be since the days when the dogma of baptismal regeneration was held. Baptism has its rightful place in the program of complete obedience, and he is the loser who does not so assess it. But it can never be made to assume a place which neither Jesus nor the apostles gave it.

We believe that it is a mistake to omit baptism, and that the substitution for it of any other rite under the same name is not in harmony with the meaning of the term or its beautiful symbolism. But when we see a man admitted to baptism who gives very slight evidence of possessing any adequate idea of what faith in Christ really implies, it seems to be a far more serious deficiency than a failure to be baptized by immersion would be.

Baptism ought not to be neglected, and its fitting administration is a matter of moment, on which we yield to none. But

it must be confessed that no correctness of ordinance can atone for the failure to insist on a genuine repentance, such as leads to actual amendment of life. And yet strange to say, it would appear in not a few instances that the concern of both church and evangelist is for the baptism, without special concern for the regenerate life. The greater should receive the larger emphasis.

There are in some of our churches men whose lives do not reflect any of the graces of the Master. They are profane, coarse and unclean. Of course, the church does not approve this conduct. There may even be censure administered now and then in some mild way. In rare instances these men are publicly rebuked. But how quickly the conscience of the church would be roused if it were known that someone in the congregation had been admitted without baptism by immersion. And yet between the two, the omission of baptism by immersion is distinctly the less offense. "This should you have done, but not left the other undone."

There are men in some of our churches who as members, ministers or editors soil the holy name of Christian by bitter and hateful words regarding those with whose opinions they happen to differ. Their spirit is dispersed like venom through the lives of those whom they influence. The disregard of baptism by immersion would weigh lightly in comparison with such offenses against the spirit of Jesus.

And yet it is not for such short comings that we are told we cannot co-operate with the churches around us. It is because they do not practice baptism by immersion. We are aware that their members are not more loyal than ours to the ideals of our holy faith. We know that among these neighbors of ours there are cases which bring reproach upon their name. But this is not the cause of suspicion. We can condone these offenses, because we have them in our own churches. We are not better than the others on grounds of conduct or zeal for Christ. It is the one theme of baptism by immersion which gives some of our brethren pause when they consider the subject of co-operation.

It is apparent that some of us need a new standard of values, which will enable us to put first things first.

H. L. W.

### RECENT SERMON THEMES.

G. B. Van Arsdall, Cedar Rapids, Iowa, "The More Abundant Life," an anniversary sermon.

O. F. Jordan, Rockford, Ill., "A Basis of Church Fellowship."

W. F. Rothenburger, Irving Park, Chicago, "Instability of Christians."

J. J. Haley, Richmond, Va., "The Mind of Christ the Christian Standard."

J. H. Gilleland, Bloomington, Ill., "The Discouragements of Jesus."

I. J. Cahill, Central, Dayton, O., "Transfiguration."

President C. C. Rowlinson, Euclid Avenue church, Cleveland, O., "Religion and the Practical Life."

The church and college at Eureka, Ill., recently enjoyed a series of lectures by W. M. Forrest on Missions and the Old Testament.



## TALKS ON FIRST PRINCIPLES

### Conditions of Salvation

J. J. Haley

THIS brings us into the old familiar field of first principles according to the Disciples of Christ. Salvation is deliverance from sin, its guilt, practice, and power. The salvation of Jesus Christ relates itself to the past, present, and future of the sinner. The first step lies in the expurgation or cancellation of a past guilty record, which is freedom from a sense of demerit and the consciousness of guilt. With the conviction of acquittal and the presentation of a clean sheet on which the new life is to be engraved we are emancipated from the bondage, power, and love of sin. In the process of this experience and after, it is God that works in us to will and to do of his good pleasure, and we are made free from the consequences and penalties of sin. On the divine side, the love of God originates salvation, the grace of God brings it, the blood of Christ procures it, the wisdom of God presents it, the Holy Spirit applies it; and on the human side faith, repentance, and baptism, as the initial act of obedience, are the means of its appropriation and enjoyment. The fundamental conception of salvation is life. That is the specific meaning of the term in the Syrian dialect Jesus spoke. Savior meant life giver, and salvation meant life. "I am come that you might have life and that you might have it more abundantly." "I am the way, the truth, and the life." "The words that I speak unto you they are spirit and they are life." The religion of Jesus is the life of God in the soul of man, eternal life finding expression and incarnation in the human individual. The apostles went forth to preach life, the gift of God, and the manifestation of life in character. The gospel of salvation, from the apostolic point of view, was the conscious union of the soul with God, the source of life, through Jesus Christ. The regenerate life was the bond of union and the test of fellowship in the primitive church. The externals of religion are symbols, but not essentials. Those subjective qualities and eternal verities that save the soul and make the man exist independently of outward representation in signs and sacraments. The rites of religion that find sanction in Scripture have significance and importance, but they are not and can not be of the essence of salvation.

The great commission specifies in a very definite way the conditions of salvation, or perhaps we ought to say, the means of salvation. We must be careful of our terminology at this point lest such terms as conditions should smack of commercialism and harden into the mechanical conception of a "plan," a "scheme," or a "system" to be believed and advocated, charted and tabulated. Instead of a life to be lived and a spirit to be manifested. An objective plan of salvation is not the thing to be emphasized, but the salvation of life in the character and behavior of the sinner. The old mechanical illustration of three steps into a house and three miles into a town must be laid aside for the spiritual conception of the salvation of life and love in the soul of man. And yet the definiteness and clearness of the means of salvation must not be sacrificed

to a vague mysticism so confusing to average men. The intelligibility and simplicity of Scripture teaching on the subject of life and salvation has always been a capital point with the Disciples of Christ. One of the first secrets of their almost unexampled evangelistic success has been their ability to give a clear and definite answer to the question of questions, "What must I do to be saved?" Following the lead of Paul in the jail at Philippi, and Peter on the day of Pentecost, and Annanias, the inspired high private, who led penitent, believing Saul into the way, they have answered inquirers in the very words of Scripture: "Believe on the Lord Jesus Christ and thou shalt be saved"; "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins"; "Arise and be baptized and wash away thy sins, calling on the name of the Lord." In the application of these answers to actual cases Disciples have insisted on two things: a minimum of explanation and a maximum of acceptance of the simple directions of the word of God, without addition, subtraction, or modification; and, second, that these words are not strained nor interpreted, but merely accepted. When taken together we say that faith in the Lord Jesus Christ, repentance of sins, and baptism in his name are the means of the appropriation and enjoyment of salvation in the sense of the remission of sins and preparation for the reception of the Holy Spirit; and that the last act of the three is an overt expression of the other two and in open and tangible committal of the life of Jesus Christ. Here an honest, and I believe successful, effort has been made, in the interest of simplicity and the average man, to get the most fact and faith and the simple but luminous words of Scripture with the least possible of philosophical explanation. Many questions might be raised and have been raised in this connection touching points of grammar, verbal criticism, interpretation, experience, and the psychology of conversion; but concerning all these it is not necessary for the sinner to bother himself till his feet are firmly planted in the way of life.

While Disciple preaching has always been characterized by the proper accentuation of faith as the initial and fundamental act of the soul in its union with God, while they have always tried to attach as much importance to faith as the New Testament does, they have from the first strenuously denied the popular, evangelical doctrine of salvation by faith alone. As a matter of fact they find justification ascribed to seven causes in the Holy Scriptures, and salvation to nearly as many. There is no possible definition or conception of faith that can be made to embrace all that the word of God includes in the way of salvation, and any attempt to cut off faith from its causes and fruits and the other essential elements in the way of life is injurious alike to both religion and morals.

In two particulars at least the Disciples of Christ have illuminated the question of faith as a condition of salvation. Mr. Campbell and his coadjutors insisted that the intellectual side of conviction must not be ignored in the religion of Christ. The rational and evidential basis of Christian belief was one of their strong points. They did not forget to maintain that faith in one of its essential aspects was the acceptance of evidence, the belief of facts on the ground of testimony. No testimony, no faith, had the force of an axiomatic proposition with the fathers of the current reformation. This made them masters of the field of historical criticism and absolutely they were the only men of their time who could defend the faith against the assaults of infidelity. Emotionalism goes to pieces in front of intellectual criticism and opposition, and mysticism takes refuge in silence. Christianity has its emotional and mystical side, but this must be backed and buttressed by the facts of history and experience on the intellectual side. Especially is this so with the outsider who has no "inner light" on which to rest his case. The fathers had no difficulty in justifying this intellectual appeal, for they found in Scripture an evidential, reasonable, and common sense foundation for their religious convictions. The reproach of apostacism that current belief rests on nothing less flimsy than sentiment and emotional prejudice, and is therefore repugnant to intellectual men, is met by the counter statement that the religion of Christ rests on an historical foundation of fact, established by evidence sufficient to compel the belief of intelligent men and women. The mystical side of religious experience, faith as a spiritual element, as a kind of supernatural consciousness, an intuitional sixth sense that brings the unseen and the eternal within the range of human vision and apprehension—this deeper and diviner aspect of faith is not denied, but insisted on. We care nothing for the old theological distinctions between historical faith and moral faith, saving faith and sanctifying faith, head faith and heart faith; we care only for faith in its New Testament sense, which includes head and heart and life, intellectual conviction and moral intuition.

A second contribution made by the Disciples to the practical solution of the faith question was the discovery that the saving virtue of faith was not in the manner of believing, but in the thing believed. In other words, that the object of faith was not doctrine, or creed, or sacrament, or church, but a person, Jesus Christ the Son of God. The faith that saves has Christ, not creed, for its object. The pleasure and profit of seeing is not in the manner of seeing but in the thing seen. The harmonies of music are not in the way we hear but in the thing heard. The efficacy and life sustaining power of eating is not in the mode of eating but in the thing eaten. The redemptive significance and saving influence of faith is not in the manner or mode or distinctions of faith

(Continued on page 331.)

## The Missouri Christian Lectureship

C. M. Sharpe

To Canton upon the banks of the Mississippi, about sixty or seventy of Missouri's live preachers hied themselves last week for an old time love feast and tournament such as the name Missouri Christian Lectureship suggests.

On account of sickness, Dr. Shailer Mathews of Chicago University, was unable to attend and his two addresses had to be omitted from the program. The double header of Tuesday evening was shifted to Monday evening. C. M. Sharpe of Columbia, was the first speaker and treated the subject of "The Resurrection of Jesus in the Light of Modern Discussions."

After showing the relation between the two conceptions of continued existence after death, and of resurrection in the development of Old Testament belief, the speaker came directly to Jesus' teaching. He said that a distinction must be made between Jesus' view of the resurrection in general and of his own resurrection specifically. The resurrection in general in our Saviour's teaching is spiritually conceived and does not contemplate the emptying of graves. With His own resurrection, however, it is different. Jesus saw a twofold necessity for His resurrection. First, it was necessary as the concomitant of His Messiahship and second, it was necessary in order to the conviction of the world of His Messiahship. He therefore predicted His death and resurrection, not only as a fact but as a visible, tangible fact.

After thus giving the background of the alleged event, the speaker addressed himself to the evidence of the fact, and to the objections filed against it. He dealt in extenso with the theory of subjective visions which he held can not be successfully maintained without throwing away entirely the evangelistic narratives, a procedure in which the predominant sober minded N. T. criticism does not acquiesce. He showed that the laws of impulsive social action under which the advocate of the psychological theory would explain the successive visions of Jesus do not apply to the evangelistic data, but rather are negated by that data. A summary of the entire argument is stated thus:

"Jesus knew himself to be the Messiah and hence knew the certainty of His death and resurrection. He saw the necessity of these events to the establishment of His Messianic claims in the face of the prevailing Jewish error concerning the Messianic King and Kingdom. He predicted these events and foretold what the effect would be. Granting the substantial truth of the evangelistic records—granting the actuality of the fact of the resurrection, we have the answer to the ethical and religious necessity in the mind of Jesus, an adequate explanation of the altered spirit of His disciples, an adequate explanation for the rise of Christianity and its conquering course. The whole drama thus falls into unity—such unity as no other explanation can begin to secure."

The session of Tuesday forenoon was held in the chapel of the beautiful new building of Christian University. After a short devotional service led by J. H. Garrison, Dean Albert Buxton reviewed C. M. Sharpe's paper. He prefaced his remarks by saying that he had looked forward to the task of reviewing the paper as a much-needed opportunity for

advertising himself in Missouri. He had hitherto tried to be heretical without success but now with the opportunity to win fame as a heretic detector he was estopped by the non-appearance of the heretic. After cordially endorsing the paper he proceeded to give, as he said, "a readjustment of the perspective," presenting the argument in a form which in his opinion would appeal more strongly to the casual thinker.

A spirited general discussion followed almost all of which was favorable to the position of the paper, but which introduced matter not within the scope of the subject.

The principal paper of the morning was read by G. A. Campbell of Austin, Ill., upon "The Religious Novel." This theme, the writer explained is the third general division of an essay upon "Fic-

these he mentioned "Robert Elsmere," "The Reign of Law" and "Holy Land."

Two other types of the religious novel are the Agnostic novel, and the novel presenting a positive Christian message though on its ethical and spiritual rather than dogmatic side. Of this latter class George MacDonald's "Robert Falconer" was mentioned, while of the Agnostic type "The Story of an African Farm" and "The Autobiography of Mark Rutherford" were given. It was felt that Bro. Campbell had given a most suggestive and valuable paper; and that the notes that were taken indicate that there will be more reading of religious fiction in Missouri this year than usual.

The foregoing paper was reviewed by A. W. Kokendoffer of Mexico, Mo., in an exceedingly well written and forceful paper. He did not attach the same value to the fiction form of literature as did the essayist. He characterized the novel-



Christian University, Canton, Mo.

tion and Character." In prefacing his paper he gave a resume of the two preceding divisions of his essay—calling attention to the predominance of fiction in our present day literature and urging the importance of it as a medium of popular education. He said the preacher ought to be familiar with what the people are reading and be able to direct them to that which is wholesome. After defining the religious novel as one which deals with religious ideas through the medium of fiction he went on to mention several distinct classes as follows:

1. The Ecclesiastical or Institutional novel—of which class "The Cloister and the Hearth" and "John Inglesant" are examples.

2. Novels dealing with the failures of the church, and of Christianity as a dogmatic system. In this class was mentioned Hall Caine's books as teaching that Christianity has never yet been tried. Under this head the writer also mentioned the novels presenting reactionary positions away from dogmatic Christianity, representing the outcome of critical views of scripture and of scientific tendencies. As examples of

ist as a freelance in literature actuated largely by pecuniary considerations and finding his opportunity in an abnormal and hurtful demand upon the part of the public for entertainment. He quoted Andrew Lang freely in support of his criticism. Concluding, the reviewer admitted the legitimacy of the fictional form of literature and urged the necessity of discrimination in its reading; at the same time advocating efforts intelligently directed toward the end of reducing the amount of present day fiction reading as compared with that of other forms.

The paper upon "The Geographical and Historical Setting of the Old Testament" was presented by Prof. R. G. Sears of Christian University. His treatment of the subject was justly admired for its painstaking thoroughness of research though many felt that philological matters were given a much larger place than the theme will justify. The thesis which the writer seemed to establish was that the life of Israel and therefore its literature was strongly affected by the geographical and historical environment, but that this fact does not affect the uniqueness of the Bible as an inspired revelation.



Dr. W. T. Moore in reviewing the paper said that he endorsed the positions of the winter, but that he seemed to him to leave the matter in the air by not showing how the divine revelation persisted and grew, not in spite of environment, but by means of and through its adaptation to the environment. The philosophy of this Dr. Moore then expounded at some considerable length concluding with his own complete and original theory concerning the transmission of the anti-diluvian traditions from Adam, through Seth, Noah, Shem, Abraham, Jacob and Joseph to Moses.

Tuesday evening was devoted to the discussion of "The Common Man's Religion." G. A. Campbell presented the principal paper which was reviewed by H. A. Denton. The common man was speedily identified by the essayist with the laboring masses of the great cities whose social and economic status is represented by "Unionism." This common man was affirmed by the writer to be "incurably religious" as all human beings are; but he is not found in the churches and especially in the Protestant churches. He believes in the essential ideas of religion—even of theology; though he would not be able to state them in the usual form. But this common man, though religious and though holding to the great fundamental principle of fraternity, is anti-church. The writer made an impassioned appeal that the church

should address itself to the conditions and needs of this class and by wise and consecrated activity seek to bridge the chasm. The church has the truth this class needs. It only needs to put it into act.

H. A. Denton of Maryville, Mo., in reviewing, said that the common man of Bro. Campbell's paper is only a small part of the common folk of this land. There is the great farming class and the artisan class of the smaller towns; and these classes form the bone and sinew of our churches. There never was a time when the church more successfully appealed to these than to-day, as witnessed by the great revivals of the past few weeks. The common man of the principal paper, the reviewer said, is socialistic and naturalistic in his thinking. His moving principle is that of selfishness which seeks to get the best of the other fellow, in the spirit of the little boy who said to his brother as they were swinging together: "If one of us would get out there would be more room for me."

This was felt to be a most important discussion and the two papers were very much alive.

At the Wednesday morning session M. A. Hart presented a most thorough paper upon "The Education of the Child in the Sunday School." It was a strong presentation of the best educational and pedagogical ideals as applied to the religious culture of the child. The phenomena of

Adolescence as exhibited in G. Stanley Hall's writings were dwelt upon and the significance of this period for the religious development was stressed. So favorable was the impression made by this paper, that request was made for its publication in pamphlet form. This will be done by the Christian Publishing Co.

C. H. Winders, finding nothing to criticize in Bro. Hart's paper, presented a supplemental essay in which he very clearly and interestingly discussed the practical problems of the Bible school, especially that of the curriculum. By many this was considered the most profitable session of the lectureship from the practical viewpoint.

The closing session grappled with the "Present Phase of the Christian Union Problem." J. H. Garrison presented the paper, and as was anticipated, he expounded his well known position upon "Federation." Upon the supposition that Bro. Garrison is a faithful exponent of the federation movement, it was speedily shown that no one practically is opposed to it.

The officers for the ensuing year are:  
President—J. M. Philpott, St. Louis.  
Vice-President—W. F. Haman, Sedalia.  
Secretary—O. P. Shrout.  
Executive Committee—C. M. Sharpe, W. F. Richardson and R. G. Sears.

The hospitality of the good people of Canton left nothing to be desired.

## The Secular Press in China

William Remfry Hunt

New and superior movements are taking place in China. These are accompanied with their perils as well as their opportunities. The infiltration of foreign blood, foreign capital, foreign enterprises, forces spiritual and material have created new occasions, called for changes of front and well poised adjustment. The new problems are multiple and varied. But one of the most serious problems that face the mission field to-day is in the transition stage of young China. Millions of young men, comprising students, many Christian adherents, converts, students for the ministry, as well as the schools of the opposing cults, are being powerfully influenced by the critical attitude of the vernacular press. It is aided by the voluminous and up-to-date literature from Japan, and under the caption of "new learning" is insidious, powerful and perilous. What shall be our attitude towards this?

In the study of natural philosophy, one of the earliest lessons is that a medium cannot be poured into a receptacle so long as it is filled. There must first be the displacement of that which it contains before it can contain anything else. When we enter the realm of the intellectual and the spiritual the same rule applies. We must counteract, eradicate and supercede this anti-Christian literature by displacement.

One of China's great men has said: "If the eyes and ears are open reliable information can enter, and if the heart and brain are exercised, proficiency will result; the ears and eyes are the foreign periodicals, the heart and brain are the colleges, and the circulation is the railway."

Native literature is, albeit, in its swaddling clothes. It has grown towards the kicking stage. Like a disturbed babe, it has not enough language to call for a light, so it screams in the dark! It needs the nurture and training of a

strong, wise, Christian guardian. If we could gain the ear of the awakening millions of China's youth, we would tell them in winning and serious language that their highest liberties and best franchise lies, not in precipitated revolution, but in that divine evolution which is ever a gradual unfolding steadily and safely along the axis of growth.

China-Japanese literature is liberating forces it cannot control, and like the novice in the engine room, has been caught in the meshes, cogs and levers of its own machinery.

Now to return to the illustration used by the Chinese above referred to, its application means simply this: that the heart of China's youth cannot be receptive so long as it is preoccupied. We have it in our power to saturate this land with the very best literature. All missionary societies are getting more and more enthusiastic about this matter. True, much harm has been done. This only spurs to action. The great Napoleon said to one of his generals, when the battle was going hard against him: "General, there is yet time to win before sundown!" and they did. It was accomplished by unity, obedience and heroism.

Think of the mighty power of the Christian press already in China! Hardly yet is the sun in the meridian, and we are in the ascendant. Within a hundred years it has, with the voice of the evangelist, overturned their mythologies, taught a higher morality, changed fiction for fact, symbol to reality, and in so doing, has mortified their pride, confounded their learning, revealed their absurdities and ruined their credit.

The situation is unparalleled in the history and action of missions. Let us do all in our power to gain the eye and ear of the young men, the merchants, and even the old men, also, towards a de-

cidedly Christian literature which will give them the certainties for which they have so long a time waited.

While the Chinese government does not seem seriously to appreciate the situation, it apparently favors the materialistic Japanese style of literature, and says it is best suited to its tastes and requirements. This is an exceedingly delicate and serious situation. It is, indeed, a final challenge to Christianity to exhibit its best.

A new and strong Asiatic race has been born. It has disturbed the political arena of the world. Like a young and herculean champion, Japan has dropped its ancient heathenism and changed its civilization. China reads in its civilization without Christianity. All the native press and literature endorse this. Nothing can riddle this false situation with shafts of light so effectively as a sound, scientific and safe Christian literature! What potential, intellectual, moral, and social games are to be played in this mighty playground! We must convince the Chinese that it is the religion of Jesus, which in every age, in all climes, has been the spring of its best civilization and the controlling power of its untiring progress.

In these days when there is such deep interest taken in temperance by the daily papers, it is refreshing to read the following in one of the finest hotels in California:

To Mine Host, Frank A. Miller,  
Glenwood Tavern, Riverside, California.  
United Commercial Travelers. Unity  
Charity, Temperance:

The honor of christening your beautiful banquet hall is accepted by them in trust for the commercial travelers of the world and the fact that their cardinal principle of temperance was carefully observed at the bountiful table spread before them was received with much gratification.



## First Christian Church, Brazil, Indiana

The First Christian congregation of this city was organized nearly thirty years ago and still has living among its members several of the charter members. It dedicated its first church home nearly twenty-five years ago, on ground adjacent to the present structure, at a cost of \$3,500. W. T. Sellers was then the efficient minister. This answered the needs of the



E. L. Day, Pastor.

church during a period of many changes in pastorates until five years ago last December. Then, during the ministry of A. L. Platt, there was completed and dedicated on the present ground, a somewhat modern \$17,000 brick and stone building. However, the needs of the congregation were greater than their purse, and \$9,000 indebtedness remained after dedication. Hopelessly in debt, seemingly, it looked as though this heroic people must suffer shipwreck. One pastor resigned and another was called. Then the good sense and Christian character of the leading brethren asserted itself to begin an unprecedented era of achievement.

The next three years good meetings were held, one by the local pastor and one in which he was assisted by H. A. Northcutt. The congregation grew numerically and the large indebtedness was reduced to \$3,600.

On the morning of February 5, 1905, the building caught fire and was destroyed with nothing saved. It was a time of testing, but faith in God and a spirit of genuine hope and optimism conquered all obstacles. The \$9,000 insurance was applied on the debt first and the balance used as a nucleus from which a new and modern \$25,000 structure was reared. Not a service was missed. Arrangements were soon made for a temporary place of meeting and every department of the work went right on.

On Sunday, February 4, 1906, the anniversary of the burning, a day of joy was experienced by this people. This was dedication day for the greatly improved home and present structure. F. M. Rains, the inimitable, was master of ceremonies and at the close of the evening service announced that more than enough to provide for all indebtedness had been raised. God's praises were sung with a genuinely triumphant ring.

### E. L. Day

Two weeks after the dedication, John W. Marshall, with his assistant in song, Edward O. Beyer, came to assist in a series of meetings which were successful from the beginning. Good audiences were always on hand, and often many turned away for lack of seats in the house, which seated 1,000 persons. The services closed with a reception and good bye meeting. One hundred and sixty-nine additions to the church are a part of the visible results; 122 of these were baptisms. In spite of the miscellaneous character of the last service when the evangelist made a final appeal, several came out for the Lord. All the new members were seated in a body in this final service and they presented an appearance that was truly inspiring.

This city of 1,200 has been stirred by the simplicity and power of the New Testament Plea. More than 600 names are now enrolled as members of this congregation and it ranks among the best in the state. The results of the meeting will be far-reaching, as the church is in touch with many new people who are interested. At the reception a splendid feature was the introducing of all officers and heads of departments who explained the working of the church and urged all new members to become workers and thus remain loyal to Christ.

A. J. Kidd, C. M. Shattuck, J. S. Cole and P. L. Euerhart are the elders of the church. Among the deacons are: Jno. A. Krider, I. S. Easter, Lee Slack, J. D. Mitchell, Reuben Dowling, J. C. Kidd, John Davis, John Chapman, A. O. Scharff

and W. H. Cutsholl. Dr. J. E. Baker, W. G. Spears and Lee Thomas were members of the building committee. J. C. Holbert, R. L. Keith, Mrs. Malissa McCullough, Mrs. J. C. Krider, Mrs. Virgielee Schorff and Mrs. Mamie Day were members of the advisory board.

The Sunday school is a great force in this industrious and successful church.



John W. Marshall, Evangelist.

It has 300 pupils and is working for 500 on Easter Sunday. The church is built and especially equipped for a modern



First Christian Church, Brazil, Ind.

school. A. O. Scharff and A. O. Kline are the competent superintendents.

This sketch would not be complete if it did not speak further of the character and work of Evangelists Marshall and Beyer, who are truly among God's noblemen. John W. Marshall is great as teacher and preacher. At all times patient and hopeful, sweet of disposition and prayerful in spirit, he ranks among our very best; and his methods, while not in the least striking or sensational, are most



Edward O. Beyer, Gospel Singer.

successful. He preaches the truth in love but powerfully and has endeared himself not only to the church but to the entire community. Edward O. Beyer is new among us, but he sings from a heart and life of consecration and not to entertain. He is industrious and successful in his chorus directing, and desires to consecrate himself completely to soul winning.

E. L. Day.

#### WITHOUT EXCUSE.

There are some 2,500 churches that are going to take the May Offering for Home Missions without fail and without question, as a matter of course. These churches are of all sizes, all circumstances and all conditions. There are twice as many more churches that will acknowledge the fitness of our plea to the ripe American field and the continual obligation of our Savior's great commission, and will yet offer excuses for not taking the offering this year.

Look at these excuses. "Our own church is in debt." But even so you are in better case than the town that has no church. "There are too many appeals." Tell your stomach that the next time you are hungry; give that response to the railroad conductor when next he asks your ticket; refuse the call of the tax collector, but don't deny any one of the appeals of your risen Lord. "We have no minister." Then you should be able to sympathize with the community where there is no church, no Bible School, no celebration of the Lord's Supper, no opportunity for baptism, and not even occasional preaching. A minister is a luxury in which some churches cannot indulge, but the Gospel is a necessity to which every soul on earth is entitled. "Destroy not with thy meat him for whom Christ died." The Centennial Campaign aims at bringing the simple Gospel home to every inhabitant of America, and by this to every citizen of the world.

W. R. Warren,  
Centennial Secretary.

O. G. Brelas has just entered upon his third year of labor with the church at Tarkio, Mo. The church is prospering and has an excellent outlook.

#### THE MAY OFFERING.

Recent visits to representative churches and correspondence with leading workers in the field make it apparent that interest in Home Missions is constantly and rapidly growing. I do not hesitate to prophesy that this interest will express itself in the May offering. One of the most encouraging facts incident to the present campaign for the evangelization of America is the hearty support our preachers, who have the vision, faith and courage essential to leadership in this great work, are receiving from the business men in our churches. I am not an old man, but can distinctly recall the time when the preacher who enthusiastically advocated either Home or Foreign Missions from his pulpit did so at the risk of losing his position. To-day, in many churches, we are delighted by a different attitude, for their members, recognizing the great mission of the church, perceive the weakness of the professed leader who does not wisely and earnestly labor for the extension of the Divine Kingdom.

There are not a few churches among us to-day whose contributions to our organized missionary work on the days appointed are not dependent upon their having pastors. This statement does not discount the influences of the preacher. With efficient leadership the offering would no doubt be greater, and besides, the healthy state of these churches is due largely to the work of those who in faith, hope and love have ministered to them in the past.

Brethren, on the first Lord's day in May, when our pastors proclaim to us the needs and possibilities of the American field, let us rally to the support of Home Missions as never before. In a country where commercial ventures for number, variety and size are unparalleled, the people need to come in contact with Him who taught and illustrated the value of self-sacrifice. In a land where the people are the source of political authority and where much is dependent upon the formation and administration of law, it is more than important that we have the noblest type of citizens. In a nation, the industrial activities of whose subjects touch the whole world, whose national life by virtue of her being one of the great world powers is everywhere recognized, it is absolutely necessary that we preach the Gospel, not simply for the conversion of the individual, but that we emphasize the social extension of Christianity that its holy principles may find expression in our social, industrial and political life. Let us cherish the high ideal inherited from our forefathers and pray and labor that this republic may not be simply in name, but above all in fact a Christian nation.

S. M. Cooper.

#### PROFESSOR CHARLES T. PAUL TO RETURN TO HIRAM COLLEGE.

With great disappointment, Professor Charles T. Paul discovers that he can not remain in China for even a single summer. This devout Christian and remarkable linguist went to Nanking last fall to lead in the educational work of our people there. For many years his health was delicate while in America, but his residence at Hiram had brought him such improvement that he believed himself prepared for the arduous work of a missionary. A short residence in Nanking has shown this to be entirely

impossible. And so he will return at once.

Arrangements have already been made for the professor to resume his work as head of the department of modern languages at Hiram College. The present instructor in the department will be retained, so that the work may be materially enlarged, and Professor Paul will also conduct throughout the year a college course in the comparative study of religions, and in missions.

Through the intelligent zeal of this de-



Miss Mary Bailey, Gospel Singer.

Miss Mary Bailey, of Angola, Ind., is a successful singing evangelist and has been kept busy constantly since entering the field last fall. She had charge of the music in the Southern Christian Institute at Edwards, Miss., for two years. Her solo work is very effective and her chorus leading is good. Churches needing a gospel singer would do well to address her.

voted man Hiram College had at one time the largest Mission Study class of any college in the world. It is believed that his return to Hiram will have most significant values for our great efforts in world-wide evangelization.

C. C. Rowlinson,  
President Hiram College.

#### A Vacation Educational Tour Through Europe.

A Eureka College party will take a trip abroad this summer. The company consists of teachers and students and friends. They will start from Chicago, going by way of Niagara Falls and Albany, thence by the Hudson River boat to New York city, and will sail on the steamship Noordam on June 27. About two months will be spent in France, Switzerland, Italy, Germany, England and Scotland. Those contemplating some such trip and especially any who are interested in the culture side of travel will be interested to learn the daily itinerary. All such may get full information by writing to Pres. R. E. Hieronymus, Eureka, Ill. On account of the unusual demand this year there are left only a limited number of reservations on the steamer.

Are you satisfied with the way in which your business is growing? Perhaps the advertising columns of the Christian Century can be of help to you in increasing your sales. Better send for our rates.

## The Business Men's Association

Two hundred thousand of our men are quietly waiting with latent interest to be thoroughly and permanently aroused and strongly enlisted in Christian service. If we would reach the goal of our hopes by 1909 this work must soon be accomplished. The plans of the Business Men's association of the Christian church, for organization and active work among this listless but nevertheless strong class of Christian men, are now clearly defined.

The executive committee has recently selected an efficient man for this work who will devote all his time and energies to the establishment of local chapters of the association in all the larger congregations of the brotherhood, and he is now ready to address congregations that are interested and to attend state conventions in advocacy of this new ministry to the men of the church.

J. W. Henry, the corresponding secretary, is a son of that lamented pioneer preacher of the South, Dr. A. C. Henry, of Alabama. He has been an active participant in the work of the church since his boyhood and his efforts in establishing the cause in his home city, Mobile, have met with marked success. He is full of the right kind of zeal and energy, and will doubtless make this new and very important work a great blessing to our men and a strong support to the cause.

"Obligation comes with opportunity and inaction is the great license giver to evil," has been adopted by him as a motto, and with a warm hearted enthusiasm characteristic of our successful secretaries, Brother Henry has entered upon the duties of his position. We confidently predict that the great body of our men will rapidly fall into line and be greatly benefitted by the social and religious communion which this fellowship will speedily bring.

Under the new conditions and with the support from the consecrated brotherhood which this great work so richly deserves, the Business Men's association is destined to become one of the leading factors in the upbuilding of the great benevolent, educational and missionary enterprises of our people, and we earnestly commend the new corresponding secretary and his mission to our great brotherhood.

A small annual free will offering from each member in the local organizations will defray the expenses of the national headquarters, and furnish the necessary literature. All communications of whatever nature should be addressed to J. W. Henry, corresponding secretary, 773 Aubert avenue, St. Louis, Mo.

It is intended that at as early a date as possible a monthly paper will be issued, and each enrolled member of the association will be considered a bona fide cash subscriber to the same, because of having paid in his voluntary offering, and will receive this periodical so long as he remains a member. The first issue of this will perhaps be ready in May or June. It will be of peculiar interest to men. Look out for it.

The plans suggested for local organization and work are as follows:

Call a general meeting of all the male members and friends of the congregation, or congregations, as the case may be, with the pastor as temporary chairman, appointing a temporary secretary. Have a good speaker on practical Christian service, or some such topic, make a short, pointed address. Then have the secretary

enroll those who will become participants. Then, by vote of church members only, of those so enrolled, elect officers, the pastor not usually offering for an office, but serving and advising ex-officio. Then the duly elected chairman or president and secretary will relieve the temporary officers, and such contributions as the members may be ready to make can be credited by the treasurer. Then the chairman, with the aid of the pastor, should appoint a committee of general supervision, always consisting of the pastor himself, ex-officio, and from one to five others from among the elders and deacons of the congregation, according to the size of the local chapter. It will be the duty of this



J. W. Henry.

supervising committee to appoint at the proper times, and giving ample time for the work to be done, committees of three or more, who shall see to it that the offerings of our various enterprises shall be made as liberal and as universal as possible on the days set apart for such offerings to be taken. In addition to these, there should be committees on systematic weekly giving; local membership, entertainment; relief of distressed in the community; visitation of sick; local missions and the financing of same; temperance; civic improvements, and many other lines of important church work and consecrated Christian service. Local environment and circumstances may easily suggest other lines of work that may be very necessary and highly commendable.

The secretary should at once furnish a roll of the membership in the local chapter, and the treasurer should take the offerings and remit the same with such roll to the corresponding secretary of the general association, and this should be repeated on each anniversary of the local organization.

Secretaries of local organization are requested to use care in initials and names on rolls transmitted to the general corresponding secretary, as each one will receive a neat card certificate just as soon as his name has been enrolled at the general office of the association, and it is important that these be correct, as this will be useful and of value to the member whose name it bears.

It is not incumbent upon the local or-

ganizations to follow out the foregoing suggestions, and in many individual cases it will not be practical to do so in every detail. We deem them well adapted for general work among men, and heartily commend them to our ministers and interested workers as an outline of a course to pursue in dealing with the problem of interesting our great body of men in active Christian service. It is further suggested that voluntary contributions be made at each meeting of the local chapter for local expenses and enterprises. As this work progresses further suggestions along this line will be sent out from the general headquarters.

G. H. C. Stoney began the third year of his ministry with the Murray, Ky., church Sunday, April 8th. During that time a new building has been erected costing so far, \$16,860, and still not quite completed. The church has paid for all purposes \$14,530. The offerings for missions, etc., have more than doubled. The Sunday school is in a most prosperous condition. The actual membership is about 225. The church will entertain the South Kentucky convention May 21-24. The largest attendance in the history of the convention is expected. Arrangements have been made to bring all delegates arriving in Paducah before 5 p. m., on Monday, 21st, to Murray by 6:45 p. m. Intending delegates and visitors will please notify G. H. C. Stoney or Carlisle Cutchen, Murray, Ky., of their coming as early as possible to avoid delay and confusion on arrival. Ample entertainment will be provided for all who come.

Charles A. Young is in the midst of a promising meeting at Gainsville, Texas, assisting the pastor, C. M. Schoonover. The meeting is receiving much attention in the daily press of the city.

### A WOMAN DOCTOR

Was Quick to See That Coffee Poison Was Doing the Mischief.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904 a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough I expect to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.





# AT THE CHURCH.



## SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

THE PARABLE OF THE SOWER.  
Lesson for April 29; Mark 4:1-20.

Immediately following his conversation with the sinful woman, in the last lesson, Jesus and his disciples went for a tour through Galilee. The journey was completed at Capernaum, where he healed a blind and dumb demoniac (Mt. 12:22, 23; Lk. 11:14). Following this is the interruption on part of his relatives (Mt. 12:16; Lk. 3:31). Then Jesus and his disciples go out to the lake of Galilee, and it is there that the lesson is given which forms our study.

This is the first recorded teaching in parables and the method of Jesus is interesting and attractive. Mark's report is very much like that of Matthew, and the explanation of the parable is about the same. Matthew gives a full account of the teaching of that day, and his record, as found in Mt. 13, includes a number of parables not found in the other gospels.

Some one has said that a parable is an earthly story with a heavenly meaning. Johnson says a parable is a narrative designed to convey spiritual instruction. It differs from the proverb in being a narrative, from a fable in being true to nature, from a myth in being un deceptive, from an allegory in that it tells the truth.

The people of Palestine live in villages and towns, hence the sower "went forth to sow." It was early in October, about the time the words of the lesson were spoken, and the use of the word, "behold," indicates that the sower was even then in plain view from where the Saviour taught. There were no machines in Palestine for sowing the grain, and the sower thrust forth the seed from his hand, scattering it broadcast. Some of it fell on the paths, so common through the unfenced fields, or in the highway. The seeds remained uncovered and the birds fed upon them. In many places the rocks jut out, and in others the soil is very thin, the rocks being near the surface of the ground. When the seeds fell upon the rocks or the shallow ground, they died for lack of nourishment, and the heat of the sun dried them up. Some of the grain fell into thorn patches. Johnson declares that Palestine is literally a land of thorns, thistles, brambles and thorny bushes. The luxuriant growth of the hardy thorns and brambles choked, or as Wycliffe renders it, strangled the young grain, until it died.

Some of the seed fell into ground that was productive and it was not cumbered with rocks or brambles. Here the grain had every opportunity to develop and bring forth its fruit in its season. Even the good ground had its grades of productiveness, hence some brought forth thirty, some sixty and some an hundred fold.

After the conclusion of the parable, Jesus urged the hearer to hear. He sought the eternal good of his multitude of listeners. Some of the truths he had uttered were in advance of even the disciples, and they did not understand him. Matthew says, "And the disciples came and said unto Him, 'Why speakest thou unto them in parables?'" Luke says, "And His disciples asked Him what this parable might be." Jesus proceeds to give his reason for using parables in his teaching. It was his evident purpose to veil the truth in all its largeness and beauty from the multitude and to "reveal the mysteries of the kingdom" only to his immediate followers. Certain phases of his mission were wholly misunderstood by his disciples, and were utterly incomprehensible to the multitudes that heard his message.

Jesus did not intend to hide the meaning entirely, but simply to save his pearls from the tramp of the swine herd who, "seeing they do not perceive, and hearing they hear not, lest haply they should turn again and be forgiven." The disciples, as well as the multitude, did not understand that this parable was the basis of all parables, and that if they did not understand it they would not get his meaning in any other parable. Not desiring to leave them in such

uncertainty, he explained that the sower was the preacher of righteousness, the seed was his message, and the hearers, in various schools, were the soils into which the seed was received.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

HOME MISSIONS AMONG FOREIGNERS.  
IN AMERICA.

Topic, April 29; Eph. 2:13-19.

That the large foreign population, of undesirable classes, and anti-Protestant, even irreligious, in many cases anarchistic in thought and purpose, are a menace to our government, especially in our cities, is recognized by all thoughtful students of our political, social, industrial and religious life. Can we continue to assimilate this ever increasing foreign influx, sweeping like a great flood-tide upon our shores? Political writers and religious writers, careful students of American life, have ventured to prophesy the results of this vast inundation from the overcrowded cities and rural provinces of Europe. Their figures and facts are frequently startling and full of forebodings. It was Lord Macaulay, the historian, who prophesied that the exhaustion of our public lands, within the first half of the twentieth century, would bring the testing time to the American Republic. And there is no doubting the fact that this exhaustion of our public domain, and the constantly augmenting foreign population, with the congestion of this most dangerous element in our cities, is a source of evil and a real danger to the stability and perpetuity of democratic institutions.

In view of these conditions, with a million increase in our foreign population each year, the importance of evangelizing these classes and masses, in cities and in rural districts, becomes one of the most intensely interesting and practical problems in our religious and political life. The Gospel of the "Square Deal" in politics, with the "Golden Rule" as a guide in our religious, social and commercial life, offers the one hopeful and helpful solution of all these perplexing problems.

However, to one who believes that the "Gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile," there are promises of the coming of the Kingdom of Heaven, in the midst of the confusion and strife and changing conditions. Notwithstanding the formative period in our Republic the Nineteenth Century revealed the marvelous vitality of the church, in the midst of expanding commercial relations and scientific advances, such as the world never before witnessed. The following statistics, showing the comparative increase in population and the growth of the Kingdom of God in our country, are full of significance and prophetic with promise of still larger things, as the Church of Christ, united and filled with a great evangelistic enthusiasm, shall go forth to conquest:

Figures are eloquent. They palpitate with life. In the year 1800 the United States had one evangelical communicant in 14.5 of the population; in 1850 that ratio had gone to 6.57; in 1870 to one in 5.78; in 1880 to one in 5; in 1890 to one in 4.53, and in 1900 to one in 4.25. In other words, evangelical church membership increased three and a half times faster than the population in less than one hundred years. Between 1800 and 1890 the population increased 11.8 fold. In the same period evangelical communicants increased 38 fold. From 1850 to 1890 the population increased 170 per cent, while evangelical communicants increased 291 per cent. To these figures, Dr. Dorchester, their indefatigable compiler, adds the comment: "This exhibit of religious progress can be paralleled in the history of Christ's kingdom in no other land or age." Was it only one hundred and thirty years ago that Voltaire and Geneva had said: "Before the beginning of the nineteenth century Christianity will have disappeared from the earth"? Was it less than one hundred years ago that American infidels were prophesying that the church would not survive two generations in this country? But "the church is an an-

vil that has worn out many a hammer." In defiance of these dismal auguries, between 1800 and 1850, the average yearly increase to evangelical communicants was 63,302; between 1850 and 1870, twenty years, 157,170; between 1870 and 1880, ten years, 339,258; between 1880 and 1890, ten years, 375,765, and for four years between 1890 and 1894, 348,582. The prospect is for a larger increase than ever, for the last ten years of the century. It is no unseemly boast, but an obvious truth, that by far the larger part of this remarkable growth is due to the direct agency of American Home Missions, since in its own carefully planted garden most of that growth has taken place.

## THE PRAYER MEETING

By SILAS JONES

THE UPPER CHAMBER.

Topic, May 2; Acts 1:12-14.

The men who had accomplished the death of Jesus seem to have felt that they had brought to its proper conclusion a pestilent life and to have expected no further manifestations of its influence among the people. They were rid of a thorn in the flesh, a smoke in the eyes, and therefore they could continue to preach a righteousness which they did not practice and to hold narrow views of God's relation to men without fear of the sharp criticisms which Jesus had directed against them. They were comfortable in mind. A different view of the death of Jesus was entertained by the group in the upper room. These men and women were horrified at the crime committed by the rulers of the nation. They were perplexed on account of the blindness and meanness of the priests and scribes. But they did not believe the career of Jesus had come to an end. On the contrary, it was their conviction that he was soon to make a signal display of his power that would confound his enemies and vindicate his friends. This conviction was not the product of an overwrought imagination; it was founded on the testimony of their eyes and their ears. They had seen the Master after his death and they had heard his promise to equip them to be his witnesses before the people. They awaited in confidence the fulfillment of the promise. They no longer spoke doubtfully about the establishment of the authority of Jesus. They knew he was both Lord and Christ and that he would show himself to be such.

The perfect confidence of the waiting disciples in the ability of Jesus to carry out his plans was not accomplished by perfect knowledge of his purposes. Just before he left them they inquired whether he would at that time restore the kingdom to Israel. They still cherished the popular notions of the Messiah's work. We can never understand the ministry of Jesus and his methods of training unless we remember that even in his presence the minds of men acted normally. They were stimulated by the loftiness of his character and the keenness of his insight, but they received truth through natural channels. The men under the instruction of Jesus had their prejudices. These were not removed by violence. Jesus was the wisest of teachers. He presented truth in forms suited to the mental and spiritual culture of the disciple, and he gave the time element its rightful place in education. He did not demand that a truth be fully comprehended the first time it was brought before the mind. He taught men to grow into an appreciation of his message. Hence there is no occasion for surprise at the incomplete knowledge which the disciples had even after the resurrection. The limitations imposed by their early training could not be overcome during the brief period Jesus was with them. Their example ought to encourage us when we become disheartened by reason of the slow progress we are making in the school of Christ.

The upper room was not a scene of idleness from the Ascension to Pentecost. The desire to know what the future had in store must have led to careful review of the life of Jesus, for that life was to govern the future. The Master had prayed at every

(Continued on page 381.)

## WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

George B. Van Arsdall has begun his second year at Cedar Rapids, Iowa. "Doubling our membership" is the motto of the church for the second year of his ministry.

The brethren at Chillicothe, Mo., will build a new church this year. John W. Marshall and singer will hold them a meeting this fall. James N. Crutcher is pastor of the church.

Mr. and Mrs. H. O. Breeden have been in Dallas, Texas. He is assisting in an evangelistic campaign conducted by J. Wilbur Chapman.

J. E. Cresmer, minister of the Ashland, Nebr., church, recently published a lengthy article in the Gazette on "Why I Am a Member of the Church of Christ."

Mrs. Ida Kirk writes interestingly of the last visit of Charles Reign Scoville to Anderson, Ind., when many were turned away from an enthusiastic evangelistic service and reception.

Charles Somers reports that there were twenty-eight additions in a meeting last month at Zanesville, Ohio. The pastor, Asa McDaniel, was assisted by H. S. Saxton and wife, who had charge of the music. The pastor is appreciated by his people as a successful preacher and the song evangelists receive the heartiest praise for their solos and chorus direction.

At the annual business meeting of the church at Cartersville, Ill., April 5, reports showed that there had been 36 additions during the year and that \$1,704.90 had been raised. The pastor, F. L. Davis, is leading his people in a campaign for a new church building this year.

John Baptist, M. D., recently lectured at Fort Collins, Colo., where J. F. Findlay is minister. He writes that the church has taken on new life in every department since the new minister began his work. The foreign offering was doubled and about \$500 has been spent in improving the church property.

George A. Miller has begun his thirteenth year as pastor of the First church of Covington, Ky. The past year has been the most successful of this long pastorate. There were 123 additions and over \$8,000 was raised for all purposes. The outlook for the church is encouraging.

The annual report, March 1, of the South Street church of Springfield, Mo., shows that there were 71 additions to the church and that \$5,625.98 was raised for all purposes. In other places the pastor, D. W. Moore, has had 50 more additions to the church.

There were five additions recently at the Magnolia Avenue church, Los Angeles, Cal., where Jesse P. McKnight is minister.

The endowment fund of Eureka College was recently increased by the gift of two thousand dollars from Mr. and Mrs. W. S. Britt of Armington, Ill. They have generously remembered the college in other years.

Marion Stevenson gave lectures to the students and friends of Eureka College during the month of February and a part of March. His general theme was the Sunday school. There were three courses of twenty lectures each, covering various phases of the work. He also gave a course to the general public on the Pentateuch. All these lectures were interesting and profitable and will be helpful to the work locally and throughout the state.

R. Tibbs Maxey, who preaches at Grant,

Iowa, reports six additions recently at regular services, making 13 since Feb. 1. New pews have been placed and a Junior C. E. organized. Pastor and church are planning for an evangelistic campaign for next year.

The convention of the First District will be held at Palo, Ill., May 22 to May 24. State officers and prominent workers of Illinois will be present and a splendid program is promised. O. F. Jordan, of Rockford, Ill., is district secretary.

The Baltimore Sun of March 24th contains a lengthy biographical sketch of B. A. Abbott, pastor of the Harlem Avenue church. The work in his church moves on with increasing success. The Sunday school has grown so that it is necessary to almost double the seating capacity of the church, and this is being done.

B. D. Utterback is in a meeting at Gilead, Neb., hoping to organize a church there. He can be addressed at Bethany, Neb., for meetings during the summer.

The Jackson Street church, of Muncie, Ind., is in a meeting with home forces. Prospects are excellent for the meeting. There were fourteen additions the first day.

W. B. Harter has accepted a call to the pastorate of the church at Greenwood, Nebr.

The spring convention of the tenth district of Indiana will be held at Connersville, April 30 to May 1. An unusually good program has been arranged and the officers of the district are laboring for a record breaking attendance, which ought to come as one result of the remarkable meeting in the Connersville church.

W. A. Meloan reports two additions to his church at Montgomery, Mo. He held a ten days' meeting recently at Jonesburg in which there were twelve additions to the church.

The Christian church of Peoria, Ill., where Harry Foster Burns is pastor, has become a Living Link in foreign missions. This church joined in union services during the week preceding Easter.

Evangelist John W. Marshall was a visitor this week at the Century office. He has begun a meeting at Pontiac, Ill.

A Christian Endeavor society has just recently been organized at Pendleton, Ind. Bro. L. V. Mays writes us that every member is working earnestly and is determined to make the work a success.

The First Church of Omaha, Neb., has sold its downtown property and purchased a new site. Bro. Dutcher writes us that the new location is one of the most desirable church locations in the city of Omaha. The congregation is now in fine shape and will proceed to erect a new church at the cost of about forty-five thousand dollars. The Business Men's Century club of the First Church is a great power for good in the city of Omaha. The church is having a substantial growth, with the pastor and people in earnest co-operation.

Benjamin L. Smith has removed to Cleveland, O., taking membership with the Franklin Circle church. He will do church work as opportunity presents itself and will be associated with some brethren in secular work. Just now he is in Terre Haute, Ind., where he was formerly pastor of the church. He is assisting L. E. Sellers in a thirty-day campaign for a new church building fund.

The Congress, April 25-27. See the program elsewhere. The Congress gives promise of being unusually successful in matter of interest and attendance.

The church at Lakewood, O., has sold its church property and will move to a new location and build a modern house of worship the coming summer.

The meeting at Akron (O.) Fourth church with home forces is progressing nicely. Thirty-two added to date.

Alcinus Baker has resigned at Mt. Victory and accepted a call to the church at Greenville, O.

Henry F. Keltch closed his work with the West Side church, Dayton, O., and moved to Wadsworth to take pastoral charge of the church there.

The Ohio state convention will be held at Uhrichsville May 22-24.

The church at Wooster, O., has bought a lot in a more favorable location and will erect a new house of worship in the near future.

The Central church of Terre Haute, Ind., is planning, under the leadership of the pastor, L. E. Sellers, to erect a building which will be one of the best in the brotherhood in the matter of size, arrangement and architectural beauty.

The church at Greenville, Ill., has been reorganized and a meeting held for them by Evangelist E. E. Violett. The pastor, Tallie Defrees, reports the meeting the best in the history of the church. Many able and prominent men of the town were enlisted in Christian service by the preaching of the evangelist and labors of the pastor.

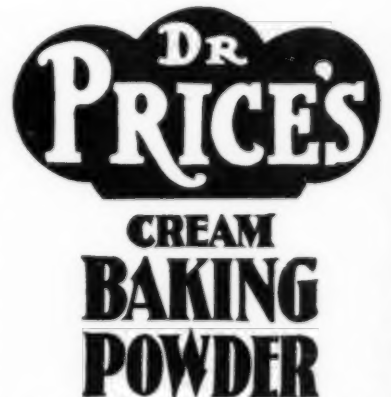
### A LOVING CUP FOR BENJAMIN L. SMITH.

We have received the following letter, which will be of interest to our readers:

Dear Bro. Young:—I want to acknowledge through The Christian Century the gift of a loving cup, bearing the engraving:

"To Benjamin L. Smith, from the A. C. M. S. Missionaries," and accompanying it a true love letter saying that thus "the missionaries wish to express their feeling of the many happy relations that existed between the secretary of the Home Board and the missionaries during a period of ten years."

It is needless to say I appreciate this



Protects the food from the taint of alum and phosphatic acids.



beautiful gift; it would be a cold heart indeed that would not thrill at such appreciation from such a noble body of men and women as our Home Missionaries. Mrs. Smith and myself and our children will prize this loving cup as one of the treasures of our home and that which it symbolizes as one of the holiest treasures of our hearts.

"The friends most delightful  
This earth can afford,  
Are the friends of my Master,  
The servants of God."

I thank these friends, one and all, and will write them individually as soon as I get the list of names. Especially do I wish to thank John A. Stevens and wife; they planned the souvenir, collected the funds and purchased it. Mrs. Stevens planned the chaste engraving which added so much to the beauty of the cup.

Let these poor words be my acknowledgement of a gift that I prize beyond the telling.

Benjamin L. Smith,  
Cleveland, O., 420 Citizens' building.

#### Bible School Conference.

There will be a conference of the National Christian Bible School association at Indianapolis, April 27th, at 8 a. m., in Central church. All who are interested in Bible school work are invited to attend. W. H. McClain, president; Chas. M. Fillmore, secretary.

Faith is the key that unlocks the cabinet of the promises and empties out their treasures into the soul.—Watson.

#### THANKSGIVING PSALM A Rhythmical and Grateful Chant.

A teacher in a Terre Haute public school joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For 3 years I struggled against this almost complete exhaustion, getting what relief I could from doctors' tonics. Then in the spring of 1903 I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food (the ordinary meals, white bread and vegetables), but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!'"  
Name given by Postum Co., Battle Creek, Mich.

There's a reason.

#### PROGRAM OF THE CONGRESS.

Indianapolis, April 25-27, 1906.

Wednesday morning—Bible study, E. M. Todd. Devotional address and conference, conducted by J. H. Garrison.

(Bibliography—Garrison's "Helps to Faith" and "Alone with God"; Matheson, "Leaves for Quiet Hours"; Chamberlain, "The True Doctrine of Prayer.")

Wednesday afternoon—Chairman, S. M. Cooper. "Practical Measures for the Disciples in the Promotion of Christian Union To-day," George A. Campbell and W. B. Craig.

(Bibliography—Henson, "Godly Union and Concord"; Carpenter, "Christian Reunion"; Wells, "That They All May Be One"; Willett, "Our Plea for Union"; Strong, "The New Era"; Proceedings of the N. Y. Conference on Federation.)

Wednesday evening—Chairman, Hill M. Bell. "The New Testament Teachings of the Relation of Baptism to Remission of Sins and the New Birth," President E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky. Review by W. F. Richardson.

(Bibliography—Garrison, "The Theology of Alexander Campbell"; Willett, "Basic Truths of the Christian Faith"; Aylesworth, "Moral and Spiritual Aspects of Baptism"; Jones, "The Spiritual Side of Our Plea.")

Thursday morning—Chairman, E. B. Wakefield. Bible study, Ernest P. Wiles. Address, "What Obstacles, if Any, Exist in the Way of Union Between Baptists and Disciples of Christ?" J. J. Haley. Review by Rev. Henry F. Colby, D. D., pastor of the First Baptist church, Dayton, O.

(Bibliography—Gates, "Early Relation and Separation of Baptists and Disciples"; Vedder, "The Baptists"; Gates, "The Disciples of Christ"; Newman, "The Baptists"; Tyler, "The Disciples"; Young, "Documents Advocating Union"; Wayland, "Baptist Principles and Practice.")

Thursday afternoon—Chairman, Hilton U. Brown. Educational session, under the direction of the Educational society, in co-operation with the colleges.

Thursday evening—Session in charge of Butler College. Chairman, A. P. Philputt. "The Educational Expression of a Religious Movement." Addresses by Scot Butler, A. R. Benton and C. B. Coleman.

Friday morning—Chairman, Jabez Hall. Bible study, Chas. R. Hudson. Addresses, "Religious Life in the Light of Modern Psychology." Edward S. Ames and Charles E. Cory.

(Bibliography—Starbuck, "The Psychology of Religion"; Coe, "The Spiritual Life" and "The Religion of a Mature Mind"; Davenport, "Primitive Traits in Religious Revivals"; King, "The Differentiation of the Religious Consciousness"; James, "Varieties of a Religious Experience"; Hall, "Adolescence"; "The Journal of Religious Psychology and Education"; Various Articles by J. H. Leuba.

Friday afternoon—Chairman, J. M. Philputt. "The Reorganization of Religious Education," Alva W. Taylor and George A. Miller.

(Bibliography—Coe, "Education in Religion and Morals"; Potter, "The Principles of Religious Education"; Burton and Mathews, "Principles and Ideals for the Sunday School," and the three volumes containing the reports of the Chicago, Philadelphia and Boston Conventions of the Religious Education Association; Coe, "Religion of a Mature Mind"; Bushnell, "Christian Nurture.")

Friday evening—Chairman, I. J. Spencer. "The Elements of a True Evangelism," H. O. Breeden, W. J. Wright and A. McLean.

(Bibliography—Drummond, "The New Evangelism"; Dawson, "The Evangelistic Note"; Davenport, "Primitive Traits in Religious Revivals"; Candler, "Great Revivals and the Great Republic"; McKinley, "Educational Evangelism"; Dixon, "Evangelism, Old and New"; Folger, "Twenty-five Years as an Evangelist.")

The sessions will be held in the Central

Christian Church, excepting those of Thursday afternoon and evening, which will be held at Butler college, Irvington.

General committee—J. H. Garrison, G. P. Coler, Burris A. Jenkins, Robert E. Hieronymus, Herbert L. Willett.

All who will attend the congress are asked to send their names immediately to A. B. Philputt, pastor of the Central Christian church, Indianapolis, Ind.

#### THE MAGAZINES.

St. Nicholas for April contains several short stories for children, one of which is a story of Robert Louis Stevenson called "The Lighthouse Builder's Son." The "Boy's Life of Abraham Lincoln" is still running, the one this month telling of his nomination and the choice of his cabinet.

The Atlantic Monthly for April contains some very interesting articles: "Making Education Hit the Mark," by Willard Giles Parsons; "The Reform in Church Music," by Justine Bayard Ward; "The Tenth Decade of the United States," by William Garrott Brown; "The Testimony of Biology to Religion," by C. W. Saleeby; "Railway Securities as an Investment," by Alexander D. Noyes, and other articles of like interest.

The Century for April contains an illustrated article on "Historic Palaces of Paris," by Camille Gronkowski; the article by Lady De Lancey on "A Week at Waterloo: Scenes During and After the Battle," with the unpublished letters from Sir Walter Scott and Charles Dickens written in admiration of the narrative, is of great interest to the historical student. It has the charm of personal reminiscence as well. "Public Squares in Cities and Villages" gives one who has not studied the question a very good idea of the work being done in this country to beautify our cities. "Fenwick's Career," by Mrs. Humphrey Ward, and "A Diplomatic Adventure," by S. Weir Mitchell, are the serial stories which are holding the attention of the readers.

The Arena is full of timely articles, the one on "Helen Gougar a Noble Type of American Womanhood" and "Mayor Johnson on Municipal Control of Vice and the Chief Causes of the Social Evils" being editorial sketches. Prof. Robert T. Kerlin continues his interesting series of articles on "Main Currents of Thought in the Nineteenth Century," which are well worth one's time and attention. "The Single Tax," by John Z. White; "The Color Line in New Jersey," by Linton Satterthwait; "Trafficking in Trusts," by Harry A. Bullock, and "Federal Regulation of Railroad Rates," by Prof. Frank Parsons are subjects that are engrossing the thought of the people in these days.

The Boston Cooking School Magazine is a delight to housekeepers. It contains recipes, menus, home ideas and economies, and an illustrated article on verandas.

Leslie's Weekly keeps one informed on all subjects which are before us. People talked about, notes on actors and plays, mining, etc., with illustrations, are some of the subjects which a late number discusses.

Bring your plans, your purposes, to God's throne. Test them by praying about them. Do nothing large or new—or small or old, either—till you have asked in the silence of the secret place, "Lord, what wilt thou have me do?"—Alexander McLaren.



## FROM THE FIELD

### TELEGRAMS

New York, April 15.—Twenty-one added to-day at Lenox Ave. Union Church, ninety-seven to date. Greatest victory east of the Alleghenies for the Disciples in sight. Twenty-seven baptisms to-day. Scoville and Smith's success unbroken.—T. P. Lichtenberger, Pastor.

Dallas, April 15.—Following Chapman meetings since last Sunday, eighty-five to date. Forty new additions. Brother Davis sick abed consequently may close Sunday. Davis greatly beloved by this great church. Miss Hall doing fine singing.—Herbert Yeulle, Evangelist.

### CANADA

St. Thomas, Ont., April 11.—One added by statement last Sunday.—James Egbert, pastor.

### CHICAGO

The Ministers' Association met Monday at the Sheffield Avenue Church. The program of the day followed a luncheon served by the ladies of the church. One of the visitors was W. R. Warren, centennial secretary from Pittsburg. He was on his way to Des Moines, Iowa, and Kansas City.

The churches generally report successful Easter services with very fine audiences.

Hyde Park.—There was a special service last Sunday morning for Easter and the Ordinance of Baptism. The church was decorated with palms and Easter lilies. There was special music by the choir and by the children. Addresses were made by the superintendent, Professor W. D. MacClintock, and by the pastor. There were five confessions. Seven were baptized and five united by letter and statement. There have been nineteen additions—ten by confession—in the past two weeks at the regular service.

### ARIZONA

Douglas, April 9.—Meeting one week old Sunday night. Many were turned away; 3 added last evening. I take the evangelistic field May 1st. A good man is wanted to take the work here at once. About 60 members. Salary \$800. Many hardships. Work is growing. Don't write unless you mean business.—S. W. Jackson, Pastor.

### ILLINOIS

Rock Island, April 2.—Just closed a ten-nights' meeting in Moline, Ill., where we have never had a church. Organized a mission church with 14 members, with help of state board. Hope soon to have a thriving church there. Two confessions in our regular services in the Rock Island church yesterday. We are busy planning for union evangelistic meetings, to be conducted by W. E. Biedewolf.—O. W. Lawrence.

Minonk, April 2.—Five additions at Minonk yesterday. Three by baptism and two by letter. This makes 13 additions since beginning of year. Held Sunday school anniversary last night.—J. H. Bullock.

McLeans Borough, April 8.—We have just closed one of the most successful meetings ever held here. Frank Thompson, of Carmi, Ill., assisted in the meetings. There were 85 additions. The church has taken on new life and the future is very flattering.—E. U. Smith, pastor.

Catlin.—There have been four additions here since last report.—L. R. Hotaling.

Sumner, April 14.—We closed a four weeks' meeting Thursday night with 17 additions, 9 of them men. District Evangelist L. D. Hill presented our plea from first to last in an earnest and masterly manner. While here he gained the love and respect of all. During the meeting he made two addresses to the Y. M. C. A.—W. R. Dale.

### INDIANA

Vincennes, April 6.—The Ladies' Auxiliary voted at its meeting to-day to support S. G. Inman of Monterey, Mexico, as its Living Link missionary; 19 new members were enrolled.—Wm. Oeschger.

Attica, April 9.—Sixty-three added here to date. Will continue until I place this church on solid rock.—T. J. Legg.

### IOWA

Cherokee, April 6.—Our meeting closed last night with 33 added, 8 the last day. Church much encouraged. A pastor will be

called at once.—C. L. Organ, State Evangelist.

Spencer, April 10.—Meeting closed with Edward Wright, minister, with thirty-two additions. I begin with Evangelist M. B. Ingle at Kinsley, Kansas, April 15th.—H. A. Easton, Singer.

Clinton, April 8.—Meeting with home forces two weeks old with nine added, seven by primary obedience. Attendance good. Interest excellent. Outlook very encouraging. Will continue indefinitely.—Victor F. Johnson.

### KANSAS

Ottawa, April 2.—Six added here last three weeks. We are just beginning an all-round rally to last till Dec. 1st, when we are planning to dedicate our building free from debt and seat it with pews.—J. J. Setliff.

Abilene, April 9.—Fifty-four additions up to date in meeting here, conducted by Evangelists Omer and Butler. Eleven yesterday.—W. L. Ludwig.

Toronto, April 5.—We have just closed a

week's meeting at Mt. Pleasant school house with 15 additions. J. A. W. Brown of Moline did the preaching.—Albert Daniel.

### KENTUCKY

Owensboro, April 11.—The meeting conducted here by the Martin family closed last Friday night with ninety-seven additions, most of which were by confession and baptism. This is the third meeting we have had in the past eleven months, resulting in a total of nearly 250 additions.—R. H. Crossfield.

### MISSOURI

St. Louis, April 10.—Wm. Newcomer of Maryland has just given our National Benevolent Association \$2,500 on the Anniversary Plan. This constitutes a Memorial Named Fund with the association.—Geo. L. Snively.

### NEW YORK

New York City, April 9.—Our meeting at 169th street is 19 days old. Results have been double the expectations of the most sanguine. There have been 37 confessions.

Mark  
this  
Date!

1906			MAY				1906	
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.		
		1	2	3	4	5		
		121	122	123	124	125		
6	7	8	9	10	11	12		
126	127	128	129	130	131	132		
13	14	15	16	17	18	19		
133	134	135	136	137	138	139		
20	21	22	23	24	25	26		
140	141	142	143	144	145	146		
27	28	29	30	31				
147	148	149	150	151				

It's Home  
Mission Day

Two large choruses.—W. E. M. Hackleman, Elmira, March 25.—We closed a two weeks' meeting in which Bro. G. B. Townsend of Troy, N. Y., did the preaching. Forty-five were added as an immediate result.—C. C. Crawford.

#### NEBRASKA

Deweese, April 6.—The results of our meeting at this place were 13 additions. Arrangements were made for rebuilding the church house and the location of a pastor.—Joe Brown.

#### OHIO

Lisbon, April 2.—Three additions yesterday, making 41 since March 11th. Fine audience at all services.—C. M. Yocum.

Marion, April 9.—Dedicated the fine new Central church here yesterday. It is the best building for the money expended I have ever seen. Will continue in a short meeting which began to-night with 7 additions. O. D. Maple, the pastor, is doing a great work here.—Bruce Brown.

#### VIRGINIA LETTER.

On March 24th I closed a meeting of eighteen days at Wytheville, Va., with twenty-three baptisms and six additions otherwise. The church has had no regular preaching for two years. Pledges were taken for the support of a pastor. Wytheville is a pleasant residence town, with a population of 3,000. It is a favorite summer resort for many Southern people. Our church is advantageously located, and has a commodious parsonage and no debt.

Prof. A. R. Davis of Ohio was our singing evangelist. He is a host as a leader of song. Wish we could keep him in Virginia.

I will close my work as pastor of the Church Avenue Church of Christ the last of May. I will have been here three years and seven months by that time. I will leave the church out of debt, with a prosperous mission started last year. We have more than raised our apportionment for foreign missions this year. I have greatly enjoyed living in the "Magic City." I will not take another church immediately. I have promised several meetings this summer. Perhaps next fall I will take a church again.

Virginia Christian College grows in favor with the people. Its enrollment for this year has gone over the two hundred mark. Prof. Davis has made a remarkable canvass for funds to pay the purchase price of the property. He has secured enough in cash and pledges to liquidate the debt. New buildings are needed. No one should be afraid to put money into the school. It is one of the best opportunities for a great school anywhere in the South or East, so far as our people are concerned.

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pleased with its calm, Christian tone. It seems to be the only paper we have that makes any pretense at keeping up with religious literature. Its book reviews are very helpful. I also like the emphasis it lays on evangelism. There ought not to exist in any mind the feeling of antagonism between breadth and a certain dogmatism concerning fundamentals, which all evangelists must have or fail as soul winners.

W. G. Johnston,

Roanoke, Va.

#### KENTUCKY MISSIONS IN MARCH.

J. W. Masters reports all the month in Clay and Laurel counties 19 added and \$19 for Kentucky missions.—W. H. Cord preached three sermons at Cannel City and added one.—F. M. Stamper during 13 days of March preached 25 sermons, added 15, organized a Sunday School and did other work.—Edw. B. Richey added three in South Louisville, \$10 for foreign missions and \$300 on building fund.—W. J. Cocke's first month's work was at Morehead and West Liberty. Forty were baptized and 25 added otherwise. The people are delighted with him at both places, and we expect for him great work in our Kentucky field. He expects to attend the majority of the district conventions; is on the program of each one. W. J. Dodge added one at Jackson and received, in cash and pledges, for the building there, \$262.25. House is to be dedicated June 17th.—A. E. Cory has been engaged to dedicate and follow in a meeting.—G. T. Thomason reports his work in Greenup and Lewis counties as resulting in 9 additions. House of worship is approaching completion at South Portsmouth, and it is hoped that it can be dedicated in May.—W. F. Smith is at Morehead, and has been there since middle of February. Two added since Bro. Cocke's meeting closed. Weekly envelope system adopted for finances.—Oliver McCully has closed his work at Berea.—R. B. Neal is not holding a meeting in a mission field this month—or, rather, in March. He is with the strong church at Glasgow, and a letter from one of the prominent brethren indicates that prospects are excellent for a fine meeting.—H. C. Runyon reports two additions at Lantonia and the organization of a Junior C. E. and Auxiliary to C. W. B. M.—A. H. Baugh has taken up the Irvine work for half time. He is an efficient man and will do them good. Monticello has made a long stride under his ministry; \$5,000.00 being spent on house of worship.—L. N. Early reports that Chatham is to have a meeting in which M. Pfanstiel will do the preaching.—Two added at Campbellsville since William Stanley last reported.—L. R. Haskins reports two added, three additional officers appointed, \$41.00 for foreign missions, interest fine.—G. W. Adkins added one and raised \$5.00 for foreign missions.—James E. Thomas reports splendid news from Beattyville. With the 25 per cent help promised by Board, the debt will be paid by May 1st; \$225.00 raised for this purpose. Collections, \$330.23. This is our most difficult period. Money in hands of church treasurers for Kentucky missions ought to be sent in at once. NOW is our time of need. Every available dollar ought to be sent in at once. Following instructions of Maysville convention, we have greatly increased our expenses. If we do not have a generous and general support, we will reach Louisville convention with an appalling debt.

H. W. ELLIOTT, Sec'y and Treasurer.  
Sulphur, Ky.

#### NEBRASKA SECRETARY'S LETTER.

J. Ewart Rains of Downs, Kan., has located at Lexington.

C. F. Martin resigned at Waco, and located at Overton, March 25th.

R. D. McCance has been in a short meeting at Elwood. The results have been very good. Church ready for a preacher.

W. B. Harter has resigned the Greenwood work, and goes to Lead, S. Dak., the middle of April.

C. V. Allison closed his work at Cozad March 25th, and goes to Mound City, Mo. There have been fourteen additions during his year there.

The meeting at Palmer held by N. T. Harmon of David City resulted in 13 additions. The meeting is reported as very beneficial to the church otherwise.

The church at Bartley has called R. W. Miller of Genesee, Idaho. He will begin work third Lord's day in April. The church will paint and paper its house, and entertain the convention of district No. 8.

T. A. Lindenmeyer is holding a meeting

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in his home church, at Falls City, assisted by the veteran singer, R. A. Givens of Denver. There were 26 additions when reported. The meeting continues.

Frank E. James and wife are in a promising meeting at Sheridan, Wyo. The church needs a good man to locate. Has a nice building and a congregation at peace. Bro. James is available for meetings. Address at Fremont, Neb.

Cozad church has called H. F. Stevens of Denver, Colo., as its pastor, and he begins the work at once. Platte Valley church and Cozad co-operate, as usual.

The state evangelists closed at Gering, Friday evening, April 6th. There have been 35 additions to last report, all adults but one. The church will be in fine shape for a preacher to follow. Bro. Whiston will preach at Mitchell on the 8th and baptize. At Wynöte, Wyo., on Tuesday. Will be at Alliance on the 15th. This may result in a meeting. The only thing in the way would be a place large enough.

H. E. Motter, pastor at Craig, was burned to death in a gasoline explosion at his home, on Monday, March 26th. It was a sad ending to a useful life. Bro. Motter was highly esteemed, both at Craig and Wakefield, where he was just closing half time work. Suitable resolutions were ordered drafted by the state board at its last meeting.

The convention of district No. 1 was a decided success. It was largest in point of numbers and was enthusiastic from the start. Every session is reported as most earnest. The new corresponding secretary is Bert Wilson of Humboldt. The next convention goes to Verdon. The reports from active churches show good work and growth.

The state secretary spent Lord's day, March 25th, in Alliance. The brethren had

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secured an unused church house and at the Saturday evening service 25 people were present, and on Lord's day morning about 75. Nearly all were members of the Christian church. The communion was spread. Elder George Harmon of Auburn presided. The services were delightful. We have an earnest company of brethren and sisters there, and an organization will soon result. Alliance is a town of over four thousand people. Lord's day, April 1st, was spent at Norfolk. Final plans were laid for a permanent organization on the 15th, and funds will be raised for a lot, and a tabernacle form of church house erected. A fine location has been chosen. The effort to unite the Baptists and our brethren on a scriptural basis has not resulted favorably. This is a serious disappointment.

W. A. BALDWIN.

Aberdeen, South Dakota, Letter.

My labors with the splendid church at Greenfield, Ind., closed with March, and we began our pastorate in response to a five-year call on April 1st in Aberdeen, S. D. Sunday, March 25th, was a high tide day, spiritually, at Greenfield. Two splendid and prominent men made the confession and one was received by letter. On Wednesday evening the auditorium was filled for the baptismal service. There were two more confessions and two by letter. A telegram from W. C. Goble, superintendent of the city school, also of the Sunday school, bears greetings and says: "267 in Sunday school" last Sunday. It was difficult, indeed, to leave the people whom we loved, and by whom we were most graciously received and treated, even till the last. But, as the Quaker lady said, "If thee leave good neighbors, thee will find good neighbors," we hope to be well intrenched here in a short time.

While the church here is rather small, as compared with the one we left, yet it is, perhaps, the strongest in the Dakotas. Aberdeen is a growing city, teeming with business. We hope within a few years to have a strong church planted in this city and to see the cause prosper in the Dakotas.

F. B. SAPP.

## INDIANAPOLIS LETTER.

The Irvington church had a fire April 9th. The mortgage on the building became ignited and burned up, to the great delight of a large audience. Under the leadership of F. W. Norton, the Irvington church is making rapid progress.

A home missionary rally was held in Indianapolis April 4th, conducted by George Ranshaw. W. H. Pinkerton of Paducah, Ky., also assisted. Among the preaching brethren from out of the city who were present were L. E. Brown, L. C. Howe, E. L. Day, Evangelist John Marshall, Charles Devore, R. W. Clymer, C. M. Farnham, James Mailley and E. E. Mooreman.

H. L. Herod read an interesting paper at the ministers' meeting, April 9th, on "The Social Ideal of Jesus and Its Bearing on Church Life." The paper the preceding week was by T. H. Adams of Edinburg, on "Worldliness in the Church."

F. W. Sapp has closed his work at Greenfield. He did a splendid work there.

District No. 7 will hold its convention at the North Park church, April 24-25.

Indianapolis is making great preparations for the congress, April 27-29. We hope for a very large attendance. No more interesting program has ever been before any of our congresses than the one this year. Nothing more splotchy just now than "Federation." Come.

Gov. Hanley has again showed his good judgment in refusing to pardon Ex-Auditor Sherrick, who is convicted of embezzlement. A strenuous effort was made to have Sherrick pardoned, although not the slightest reason was given why he should be. A certain element has been crying out against Gov. Hanley, as they always do against any man who insists on law enforcement and municipal reform, but the Republican convention, just closed, has heartily endorsed his administration.

Earle Wifley lectured recently at the Third church on "Ben Hur."

Austin Hunter gave commencement addresses recently at Bunker Hill and Cadiz.

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Low one way colonists' tickets to Mexico will be on sale February 15 to April 7. Low round trip tickets to Mexico City will be on sale daily. The Iron Mountain Route has two solid through trains weekly from St. Louis via Texarkana, San Antonio, Laredo to Mexico City, leaving St. Louis at 9 a. m. on Tuesdays and Fridays. The special equipment consists of Pullman composite car, Pullman compartment sleeping car, drawing room sleeping car and dining car. In addition to the above we have daily through standard sleeping car service, leaving St. Louis at 8:20 p. m.; also on the first and third Tuesdays through tourist sleeper.

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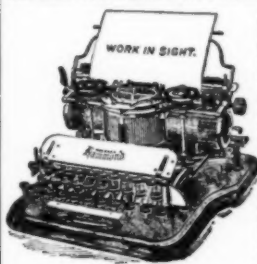


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## CONDITIONS OF SALVATION.

(Continued from page 369.)

but in the object of faith, the thing believed, the personal Christ and the truth concerning him. This consideration determined both the creed and the confession of the New Testament church. "I believe that Jesus is the Christ, the Son of the living God." If a proposition or an abstraction or a principle could have saved the world, it would not have been necessary for Christ to come. Only a person and the mystic power of personality, the life of God in humanity, can save, and hence it was necessary for Christ to come. Faith must find its object in a person, for only a person can save a person. Personal faith in a personal Savior, and personal submission to him as Lord of all, is the divine creed of New Testament salvation. This conception not only determined the creedal center and substance of apostolic religion, but it was determinative of the conditions of church membership and Christian fellowship. It shaped the character and emphasis of apostolic preaching. When these inspired men went forth under their Lord's great commission to preach the evangel of Christ and him crucified, all who accepted the divine testimony concerning Christ and confessed his name before men, were received through baptism into the fellowship of the church; and in this fellowship, as long as they maintained their allegiance by faith in the Son of God and manifested a willingness to obey his commandments, no man could call them in question. As long as these Disciples continued to believe in Christ as the Son of God and to obey him to the best of their ability as Lord of all, opinions and speculations about a thousand questions and one, unless they disturbed the peace and unity of the brotherhood, did not discount their standing in the church or injure their reputation as Christian men and women. The incoming of scholasticism, with its Greek philosophy, Roman legalism, and pagan carnalism, corrupted the simplicity in Christ and led the church into the wilderness of sectarian strife and division. It has been from the first the chief function of the Disciple movement to restore the ancient creed, the New Testament evangel, in its original simplicity, majesty, and power, and it may be claimed, we think, in justice to the facts, that its remarkable success is owing to the degree of its faithfulness to this contention.

## THE PRAYER MEETING.

(Continued from page 375.)

crisis of his life. The disciples, therefore, while they waited for the coming of the Spirit, continued steadfastly in prayer. One of the twelve had proven false. The rest chose another to take the place of Judas in order that they might be ready at the call of the Lord to bear testimony to his mighty works and to his sovereign personality. They were united by the faith they had in Jesus. They had without reservation committed

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of poor blood circulation is shortness of breath after walking, going up stairs, sweeping, singing, excitement, anger, fright, etc. Poor blood circulation means a sick heart, and a sick heart is a result of weak and impoverished nerves.

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themselves to him. They were ready to do whatever he might command. Thus they came to the day when he called on them to stand forth as his representative.

**IN MEMORIAM.**

Elder Lannes J. Correll was born at Williamsville, N. Y., Oct. 19, 1822. Died at Arnold, Nebraska, Jan. 22, 1906. In his eighteenth year he began to wield the "Sword of the Spirit." This he did incessantly, uncompromisingly and effectively for 66 years, when the Captain under whom he so faithfully fought said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

No less than three thousand souls were led into the Kingdom through his efforts. It was through his efforts that the writer was rescued from skepticism and induced to enter the ministry.

He leaves a wife, two sons and a daughter. He located at Arnold, Nebraska, in 1883. Preached the first funeral sermon in that community. Preached his last sermon on his eighty-third birthday having for his theme, "Can an Old Man be Useful?"

He was a descendant of the French Huguenots on his father's side and of Jean Lannes, Bonaparte's favorite general, on his mother's side. Thus by inheritance he was gifted with those qualities which have been marked characteristics in his life. From one ancestry receiving the elements of leadership, fortitude and bravery in aggressive fights for cherished principles, yet this military spirit was tempered and modified by the other in-

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limited characteristics of gentleness, humility, kindness and Christian fortitude.

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Not in his ministry alone were his greatest achievements but in the heart touching influences and lives by personal contact. The funeral services were held in the Christian Church at Arnold, Jan. 23 and was attended by a large concourse of people. The writer conducted the services.

D. A. YOUTZY.

Plattsmouth, Neb.

**John Owens**—"Uncle" John Owens was born in Newton, South Wales, March 15, 1825. About the age of 18 he moved to North Wales where he met and married his first wife, Anna Jones. To this union were borne seven children, Daniel, Mrs. Stallsmith and Mrs. Johnson, John D. Owens, Mrs. Evans, Mrs. Shurz and Mrs. Stiffler. About eight years ago death claimed Brother Owens' wife and some years later he married Mrs. Price, who, among his children, relatives and many friends mourn his death.

Some three years ago Brother Owens confessed his Savior and obeyed the Gospel.

He died March 19 at Marion, Ohio. His age was 80 years, 11 months and 25 days. He had lived a good long life and was rapidly going down the valley. The lengthening shadows were falling eastward. He has passed from our number but not from our memory, for his deeds yet live.

Brother Owens was one of our trustees and also on the building committee; he was a regular attendant at the Sunday school and church services. He was deeply interested in the erection of our new church for he often remarked that the good Lord had spared his life until the church could be built.

**David Hickman Moss**.—The Christian church of Paris, Mo., is one of the historic churches of the cause of New Testament Christianity in that grand old state. David Hickman Moss has for more than a generation past been one of the pillars of the Paris church. We sympathize with his noble life companion and his Christian children. The following excerpts from the Paris Mercury expresses our sentiments:

"The other day, up along the street, out beyond the steeples, the old banker died. Life was tenacious with him and his years had dragged a decade beyond the three score and ten allowed to man. Here in the town sorrow and regret have followed. Three qualities in the man's life stand out and to them the success of the big institution which he built is due. He was inflexibly honest, unflinchingly just, and always sensible of his public obligations."

C. A. Y.

The only preparation for the morrow is the right use of to-day.—Rowen.

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No. 3.—This extremely pretty suit is made of light weight poplin in white and Alice blue only. Eleven gored skirt with double stitched 1/2 inch plaits, 1/2 way down, which give it a wide circular effect at the bottom. Jacket is also laid in 1/2 inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$6. Same style in silk, any color. Price.....\$10.00. Same style in Grey Suitings, \$9.00.

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DR. J. P. DARGITZ, Acampo, Cal.

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Here is the way the Editor of The Christian Philanthropist puts it:

"California's great natural advantages of soil and sky and sea are sure to make it the habitat of ever increasing millions, and, other things being equal, we should like to see our own people congregating in the Christian communities where they may have such favorable opportunities of growing rich in grace as well as this world's goods. At least we have sufficient interest in this colonization enterprise to recommend correspondence with Brother Murphy to all our brethren intending to establish homes in the far-famed San Joaquin."

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